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The Meadville Journal

Vol. XXV.

APRIL, 1931

No. 3

Announcement
for the
Eighty-seventh Academic Year
1931-1932

Published Quarterly by the
MEADVILLE THEOLOGICAL SCHOOL

(Founded in Pennsylvania in 1844)

5701 Woodlawn Avenue, Chicago

Calendar

1931-1932

1931

- June 22 to July 24.....First Term, Summer Quarter, University of Chicago.
- July 27 to August 28.....Second Term, Summer Quarter, University of Chicago.
- October 1, Thursday.....Autumn Quarter and Academic Year of the Meadville Theological School begin.
- November 26, Thursday...Thanksgiving Day: a holiday.
- December 21, Monday.....Autumn Quarter examinations begin.
- December 23, Wednesday..Autumn Quarter ends.

1932

- January 4, Monday.....Winter Quarter begins.
- January 26, Tuesday.....Annual Meeting of Board of Trustees at Meadville, Pennsylvania.
- February 12, Friday.....Lincoln's Birthday: a holiday.
- February 22, Monday.....Washington's Birthday: a holiday.
- March 16, Wednesday.....Winter Quarter examinations begin.
- March 18, Friday.....Winter Quarter ends.
- March 28, Monday.....Spring Quarter begins.
- May 30, Monday.....Memorial Day: a holiday.
- June 12, Sunday.....Baccalaureate Service.
- June 13, Monday.....Spring Quarter examinations begin.
- June 14, Tuesday.....Commencement.
Semi-annual Meeting of Board of Trustees at Chicago.
- June 15, Wednesday.....Spring Quarter ends.
- June 20, Monday.....Summer Quarter in the University of Chicago begins.

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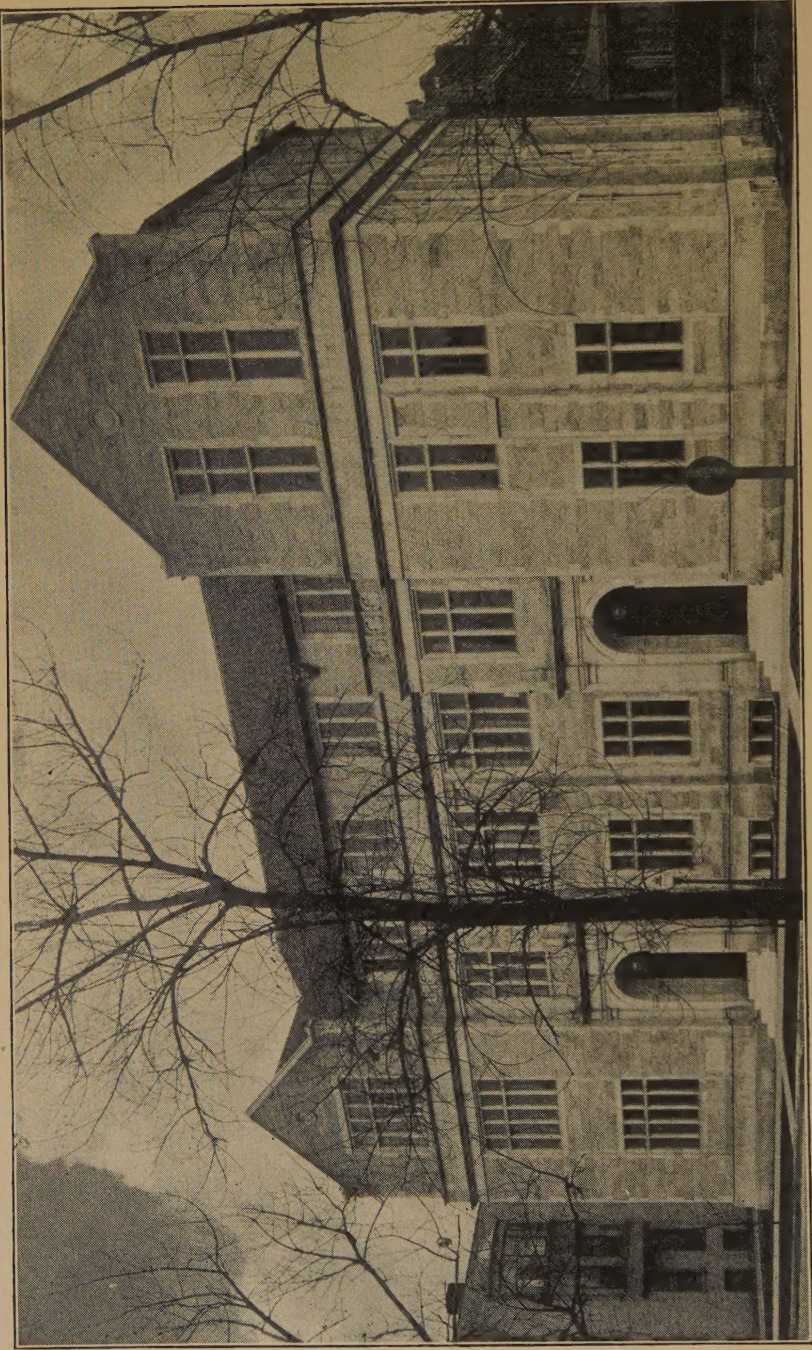
*Announcement
for 1931-1932*

Published by the
MEADVILLE THEOLOGICAL SCHOOL

5701 Woodlawn Avenue, Chicago

January—April—July—October

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ACADEMIC BUILDING
Dedicated, February 2, 1931

General Information

The Meadville Theological School, founded in 1844 in Meadville, Pennsylvania, where it carried on its work for eighty-two years, was established in 1926 in Chicago, close to the campus of the University of Chicago. Its purpose, as defined by charter, is "to give instruction in religion, theology, ethics and preparation for the Christian ministry." It is further provided "that no doctrinal test shall be made a condition of enjoying any of the opportunities of instruction in the School." In accordance with these terms, it has from the beginning welcomed men and women from any denomination as students. Most of its graduates have served in the ministry of the Liberal churches, and its training is directed primarily towards equipping its students for such service.

The recent change in the School's location was made to further that purpose. It is now established in a great city, where the spirit of American life, and the expression of that spirit in social institutions and in various forms of art, and the major problems of American life, may be observed and studied at first hand. It is established near a great University, preëminent in graduate studies and research, and a centre of theological education, where the points of view of scholars of widely varying thought are set forth and discussed. In this stimulating environment students of theology have the best available facilities for acquiring a broad training on modern lines. Such training, in a day when the Liberal ministry gives opportunities of leadership perhaps never excelled in the history of the church,—opportunities, however, to be realized only by the fit,—is more than ever necessary.

The Meadville Theological School attempts not only to give the sound professional education that is needed, but to select among candidates for admission those who give promise of superior attainment. It is a graduate school, and makes the same academic requirements as those that prevail in the Graduate Divinity School of the University of Chicago. Applicants

must also satisfy the Meadville Faculty of their general fitness, according to a rigorous standard, for the work of the ministry.

By arrangement with the University, all the courses of the Divinity School and of other departments as required, and of the affiliated Chicago Theological Seminary, are open to Meadville students; and courses at Meadville are counted as credit for University degrees. The libraries, gymnasium, playing fields and other privileges of the University are also available to Meadville students.

The School is located on three corners of Woodlawn Avenue and Fifty-seventh Street; the First Unitarian Church of Chicago occupies the fourth corner. Hull Memorial Chapel, one of the transepts of the Church, is the chapel of the School. The main school building, dedicated in February, 1931, contains offices for administration, a room for social purposes and assembly, class rooms, studies for professors, reading room and seven floors of stacks for the library. Two other buildings, Meadville House and Channing House, are used as dormitories; one of them contains dining and common rooms. The fourth building is the President's house.

The main building is the first of a projected group, which, when funds have been given for its completion, will house all the activities of the School. It will include, besides the present building, dormitories and a refectory, the whole forming three sides of a quiet campus, open to the South. The group will give architectural expression to the intimate common life of students and faculty, which distinguishes the School.

Information concerning conditions of admission, curriculum, scholarships, etc., and a register of students for the academic year 1930-1931, will be found in the following pages. Inquiries should be addressed to The President, 5701 Woodlawn Avenue, Chicago.

Conditions of Admission

The academic qualifications of applicants for admission to the Meadville Theological School, who are required to register in the Graduate Divinity School of the University of Chicago, as well as at Meadville, are passed on by the Examiner of the University.

The academic requirements are as follows:

For candidates for the graduate degree of Bachelor of Divinity: The possession of the degree of Bachelor of Arts or its equivalent from a college of recognized standing.

For candidates for higher graduate degrees: The possession, in addition to the Bachelor's degree already mentioned, of a Bachelor's degree in theology, or its equivalent, from an approved institution.

Advanced standing: Students who have studied in recognized theological schools and are otherwise qualified for admission to Meadville may, upon presentation of a record of their previous studies, be admitted to advanced standing; but they must spend at least three quarters and take at least nine major courses in Meadville residence before being awarded a degree.

Religious Education and Parish Work: Special opportunities are offered to women possessing the Bachelor's degree, to study in the field of religious education in preparation for service as directors of religious education or as general parish assistants. It is possible, while studying under Meadville auspices, to acquire the degree of Master of Arts in Religious Education at the University of Chicago.

Unclassified students: Applicants without the required degrees, but possessing sufficient academic preparation and intellectual maturity to make it possible, in the judgment of the Faculty, to pursue the courses creditably and profitably, may be admitted by special vote as unclassified students, not candidates for a degree. An unclassified student who satisfactorily completes the whole course may, upon request, receive from the Faculty a certificate attesting this training in preparation for the ministry.

Others, by permission, including that of each instructor concerned, may be admitted as hearers only.

Undergraduates: A few students of exceptional promise, recommended by the ministers of the churches with which they are connected, and proposing later to enter the School, may be admitted to pursue their undergraduate work at the University of Chicago under the supervision of the Meadville Faculty. To

such students the School offers the privileges of its dormitories and common table, and of compensated field work. It is possible, in some instances, during the final college year to anticipate much of the work of the first year of the theological course. Applicants should already have acquired two years of college credits.

Registration

The academic year 1931-32 begins October 1, 1931, and it is desirable that students enter at that time. The year is divided into three terms corresponding to the Autumn, Winter and Spring Quarters at the University of Chicago; and, since the courses in each term are complete, it is also possible to enter January 4 and March 28, 1932. Meadville offers no courses during the Summer Quarter; but the University of Chicago, including the Divinity School, is in full session, and credits accepted for the Meadville degree may be acquired during that period.

Only in exceptional circumstances will a student be admitted to the School after the beginning of a quarter.

Requirements for Degrees

Bachelor of Divinity: This degree is conferred upon those students, admitted to regular standing in the School, who have fulfilled the following conditions:

1. The successful completion of twenty-seven major courses and the required practical work. Certain of the courses, essential to a well-rounded preparation for the ministry, are taken by all students; others are required in accordance with each student's previous preparation and special needs; others are elective.

2. The acceptance by the Faculty of a dissertation upon a theme within the student's principal department of study.

The candidate for the degree of B.D., after nine major courses have been completed, chooses that department in the School in which he proposes to do his chief work and to take his degree. The Professor in charge of this department thereafter acts as his adviser, in choice of elective courses and in preparation of his dissertation.

The subject of a dissertation must be chosen, after consultation with the faculty adviser, at least two quarters before the time of graduation. It must be submitted for final criticism at least four weeks before the time of graduation. It must be delivered in complete form, typewritten on prescribed dissertation paper, not later than a week before the student's graduation; and, after its acceptance, before the degree is recommended, two bound printed or typewritten copies must be deposited with the Librarian of the School.

Formal announcement that he is a candidate for the degree of B.D. must be made by a student before the last quarter of his final year, and he must be admitted to candidacy by vote of the Faculty.

Courses may be taken not only in the School itself, but in the Divinity and Graduate Schools of the University and in the Chicago Theological Seminary. It is possible, while fulfilling the requirements for the Meadville degree, to acquire also the degree of Master of Arts in the Divinity School of the University of Chicago.

Master of Theological Science: Candidates for this degree must have been registered in Meadville for at least three quarters and have completed with credit nine majors of graduate study, together with a dissertation prepared for the degree.

The work for the Master's degree represents specialized study. At least six, therefore, of the required nine majors shall be within the field of one department of theological study, and the Professor in charge of that department shall act as the candidate's adviser in the choice of courses and the preparation of the dissertation. The candidate must be able to use the literature of his special studies in at least two languages other than English.

The rules relating to choice and preparation of the dissertation for the Bachelor's degree and to application for admittance to candidacy apply to the Master's degree.

Doctor of Theology: The requirements of a candidate for this degree are as follows:

1. He must have spent not less than four years in graduate theological study at approved schools. Of these the last two

must have been spent in Meadville residence. He must already hold the Bachelor's degree in theology.

2. He must have pursued advanced work in some particular field of theological study, under the direction of a Meadville professor to whom that field especially pertains. He must have a thorough reading knowledge (as attested by examination at least three quarters before the candidate's final examination) of two modern languages other than his own, which contain critical literature pertaining to his subject. Of the three languages, English must in every case be one.

3. The student must have made formal application in writing, and have been accepted by vote of the Faculty as a candidate for the degree, at least one quarter before he expects the degree to be conferred.

4. The final examination, covering the ground of the candidate's primary and, less minutely, of his secondary departments of study, shall be oral, and shall be conducted by the Faculty or by a faculty committee.

5. A dissertation upon some subject connected with the candidate's principal field of study must be presented to the Faculty and accepted as constituting an actual contribution to knowledge. Its subject must be submitted for approval to the faculty adviser at least twelve months before the degree is to be conferred; and the dissertation itself, in typewritten form, must be submitted at least one month before the date of the candidate's final examination. After its acceptance, but at least ten days before the degree is to be conferred, three printed or typewritten copies of the dissertation, together with the faculty adviser's certificate that the copy is accepted as the candidate's dissertation for the Doctor's degree, must be filed with the Dean. These copies must be of prescribed form and size.

All correspondence concerning degrees should be addressed to the Secretary of the Faculty, Professor Robert J. Hutcheon.

The Summer Session

Work in the University of Chicago during the Summer Quarter is at its maximum; and, in addition to most of its own staff, many distinguished teachers from other universities.

American and European, are offering courses. The session is divided into two terms of six weeks each, courses being complete in each term. Ministers and others engaged in religious work are entitled to a tuition fee reduced to \$20.00. A matriculation fee of \$20.00 must also be paid by those not previously connected with the University. Ministers, parish assistants, directors of religious education and teachers in church schools, who wish to avail themselves of these privileges, may register in Meadville Theological School; and, so far as space permits, they will be assigned rooms at a nominal rental in its dormitories.

Remunerative work cannot be assured to students who are present during the Summer Quarter only.

The School Regimen

Courses: In accordance with the practice of the Divinity School of the University of Chicago and the Chicago Theological Seminary, students meet for each of their courses of study four hours a week, Tuesday to Friday. The long week-end gives opportunity for field work and occasional or regular preaching.

Three major courses constitute full-time work. Three years of three quarters each are needed to complete the twenty-seven majors required for the Bachelor's degree.

Chapel: Devotional services, led by members of the Faculty and students are held each afternoon, Tuesday to Friday, at twenty minutes of six in Hull Memorial Chapel. The service on Friday includes a sermon by a member of the Faculty, a student or a guest preacher.

School Conferences: The members of the School meet occasionally for discussion upon some theme of vital importance to the life and work of the Liberal minister. The discussion is usually led by a guest of the School.

Expenses

No matriculation or tuition fee is charged to students in Meadville Theological School. Candidates for Meadville degrees, taking courses in the University of Chicago, are entitled, like members of the Divinity School, to tuition vouchers reduc-

ing their University fees to \$20.00 a quarter. To hold these vouchers, they must maintain the grade of scholarship required of those receiving University scholarships. Each student, on first registering in the University, is charged a matriculation fee of \$20.00.

A nominal charge of \$20.00 a quarter, covering light, heat and care, is made to resident students in the dormitories of the School, Meadville House and Channing House. Meals are served at Meadville House at \$6.00 a week, excluding the five meals from Saturday breakfast to Monday breakfast, when most students are absent on field work engagements. Two dollars a week should be allowed for these meals. All students are expected, unless excused for special reasons, to eat at the common table.

These basic expenses are covered, for those engaged in field work, by their compensation. (See "Remunerative Field Work" in the following section.) Other expenses may be reckoned as about the same as in any American city of major size.

The consent of the President must be obtained before a student may accept employment of any kind in addition to the assignment of field work. Consent having been obtained, students in the School may avail themselves of an employment bureau conducted by the University of Chicago. Those students, however, who can devote their time to study and field work exclusively will profit most by the opportunities offered by the School.

Scholarships and prizes are listed on pages 12 to 14 of this Announcement.

Remunerative Field Work

Of all students intending to become candidates for the degree of Bachelor of Divinity at Meadville, and of all unclassified students save those especially exempted, field work is required. It is planned to occupy at least ten hours of the student's time each week in addition to his classroom schedule. In co-operation with the Liberal churches of Chicago, with settlement houses and other philanthropic institutions, the Director of Field Work assigns students to such positions as (1) leader of boys' club or scout troop; (2) teacher in a church school; (3) direc-

tor of the church school and young people's work; (4) student minister in charge of a small church. Regular reports from the students so occupied are required, and each student's progress is reported by the institution to the Director.

The compensation for such work is fixed by the Faculty Committee on Field Work, and ranges from \$300 upward for three quarters, according to the amount of experience of the student and the time expended.

Rules for the observance of all concerned in this system of co-operative education have been adopted by the Faculty as follows:

(1) Field work is regarded as an integral and important part of the instruction offered by the School.

(2) Assignments shall progress from work in social service through club work with boys and men, to church school teaching and supervision, culminating in the responsible leadership of a church.

(3) No student may be assigned to any one form of field work for more than four quarters.

(4) Responsibility for the continuance of the work during the recesses remains with the student unless excused by the Director.

(5) All financial arrangements between the student and the institution to which he is assigned shall be made through the Director; and all moneys paid the student for such work shall be disbursed in monthly payments by the School Treasurer.

Fellowships and Scholarships

Harriet Otis Cruft Travelling Fellowship

The Cruft Fellowship, established in 1895, is tenable by an unmarried graduate of the School, of high character and scholarly ability, for study at a European university. Since the annual income is not quite sufficient to cover the appropriation required under present conditions, the fellowship is not available every year. A Fellow who approves himself to the Faculty by his first year's tenure may be eligible for a second year.

A Fellow is required to pursue his studies, in residence at the university or universities chosen, for a full academic year; to make a report of his studies in the first weeks of November and April, respectively; and at the end of the year to present a final report which shall be filed in the Library of the School. The place and course of study must be approved by the Meadville Faculty.

Candidates for the fellowship, who should make application to the Faculty before March first for award during the ensuing academic year, must fulfil the following conditions:

(1) They shall have been members of the School for at least two years, including the year in which the application is made.

(2) They shall have maintained first-class standing in theological studies; and, before the fellowship is finally awarded, the successful candidate must have completed the requirements for the degree of Bachelor of Divinity at the School.

(3) They shall show proficiency in at least one language of modern Europe other than English.

The Perkins Fellowship

This fellowship, in the gift of the American Unitarian Association, is open to graduates of Meadville and other similar institutions, for theological study in an American theological school. Its annual income of \$400 may be divided into two shares. Application should be made to the American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

Graduate Scholarships

A limited number of scholarships (\$350 a year each) may be granted by the Faculty to men admitted, under the conditions laid down in a preceding section, to study for the degree of S.T.M. or Th.D. Holders of such scholarships are expected to render service to the School as required.

General Scholarship Aid

Meadville scholarships are, with few exceptions, awarded as remuneration for field work. (See "Remunerative Field Work," page 10 of this Announcement.) In the following list, the names of the scholarships and the dates of their foundation are given:

WILLIAM C. SHAW, 1848.

ELIZABETH PECK, 1853.

AUGUSTUS GRAHAM, 1853-56.

JOSHUA BROOKES, 1863.

MRS. L. W. POTTER, 1867.

THE HAVEN FUND (Charlotte M. Haven; Elizabeth Appleton Haven), 1898.

ELIZABETH G. HUIDEKOPER, 1908.

SAMUEL LONGFELLOW, 1909.

REV. W. T. PHELAN, 1910.

CAROLINE B. BOYD, 1929.

REV. NICHOLAS BOYD, 1929.

GEORGE LOVELL CARY, 1929: Founded by bequest of Mrs. Mary Adelaide Butler in memory of her brother, President of the School from 1865 to 1903.

THE YONKERS CHURCH SCHOLARSHIPS, 1929: Two scholarships of \$350 a year each, established for the years 1929, 1930 and 1931, by the Unitarian Church of Yonkers, New York, "to assist in the preparation for the ministry, students who are especially inclined toward the importance of emphasizing, in their prospective work, the deepening of spiritual life."

Loan Fund

THE DE NORMANDIE FUND (Elizabeth K. De Normandie), 1895: The interest (\$100 annually) to be lent, under conditions laid down by the giver, to "young women (preferably Unitarians) seeking a theological education"; and "to any worthy students needing help, if any funds be left after caring for the young women."

Prizes

FROM THE ROBERT CHARLES BILLINGS FUND, 1903: *Billings Prizes for Elocution*: Two prizes of \$75 each, awarded by the Faculty to first and second years students excelling during the year in preaching. Either of these prizes may be divided. *Billings Prize for Scholarship*: A prize of \$50 awarded to that member of the graduating class, not a recipient of the Cruft Fellowship, who has attained the highest rank in the work of the year.

SARAH E. PROSSER PRIZE, given by a graduate of the School, in memory of a parishioner: A prize of \$25 awarded to that member of the graduating class, not a recipient of the Cruft Fellowship, who has attained the highest rank in the course of Parish Administration, or has excelled in field work.

Courses of Study, 1931-1932

A major course meets four hours a week, and is completed during a single quarter. A minor course is a half-course. These are indicated by the symbols *Mj.* and *M.* respectively. The quarter when a course is offered is indicated by the name of the quarter following the symbol *Mj.* or *M.*

Full details concerning courses in the University of Chicago will be found in the Announcements of the Divinity and Graduate Schools.

Old Testament

A candidate for the degree of B.D. must have passed with credit at least one major course, selected with the approval of his adviser, in the Department of Old Testament Literature and Interpretation of the Divinity School of the University of Chicago.

Among the courses suggested are the following:

315. *Beginnings of the Old Testament Literature and History.* *Mj.* Autumn. Professor J. M. P. Smith.

316. *History and Prophecy.* *Mj.* Winter. Professor Smith.

317. *History and Judaism.* *Mj.* Spring. Professor Smith.

408. *The Religion of the Hebrews to the Exile.* *Mj.* Autumn. Professor Smith.

409. *The Religion of the Hebrews from the Exile to the Maccabees.* *Mj.* Winter. Professor Smith.

410. *The Development of Hebrew Ethics.* *Mj.* Spring. Professor Smith.

412. *History of the Hebrews to the Exile.* *Mj.* Autumn. Professor W. C. Graham.

413. *History of Judaism.* *Mj.* Winter. Professor Graham.

New Testament

A candidate for the degree of B.D. must have passed with credit Courses I, II and III, or give satisfactory evidence, as to any course, that the ground has previously been fully covered.

- I. *Critical Introduction to the Epistles.* This course and Course II deal with the questions of the higher criticism, the origin, contents and history of the earliest Christian writings. The instruction is by lectures, with required reading and reports by the members of the class. Mj. Autumn. Professor Bowen.
- II. *Critical Introduction to the Apocalypse, the Gospels and the Acts of the Apostles.* Mj. Winter. Professor Bowen.
- III. *The Mission and Work of Jesus.* This course aims to develop a positive construction of the gospel history on the basis of the earliest sources. Mj. Spring. Professor Bowen.
- IV. *The Fourth Gospel.* The characteristics and origin of the Gospel studied with special reference to its place in the development of primitive Christianity. Mj. Professor Bowen.
- V. *The Apocalypse of John.* A study of the apocalyptic mind and its expression, as illustrated by this outstanding document. Mj. Professor Bowen.

Courses in the University

To students specializing in New Testament study, many courses offered by the Faculties of the Divinity School of the University of Chicago and the Chicago Theological Seminary are available, among which may be named:

301. *Christianity in its Jewish Environment.* Mj. Autumn. Associate Professor H. R. Willoughby.
312. *Paul and His Gentile Environment.* Mj. Winter. Professor Willoughby.
322. *Textual Criticism of the New Testament.* Mj. Spring. Professor E. J. Goodspeed.
332. *Jewish Literature of the New Testament.* Mj. Spring. Professor Willoughby.

337. *Uncanonical Gospels, Acts and Apocalypses.* Mj. Professor Goodspeed.

412. *Paul and Hellenism.* Mj. Professor S. J. Case.

416. *Christianity and the Graeco-Roman Religions.* Mj. Professor Case.

418. *Christianity and the Graeco-Roman Philosophies.* Mj. Professor Case.

426. *The New Testament in the Second Century.* Mj. Autumn. Professor Goodspeed.

432. *The New Testament and Graeco-Roman Literature.* Mj. Professor Willoughby.

Church History

A candidate for the degree of B.D. must have passed with credit Courses I, II and III, or give satisfactory evidence, as to any course, that the ground has previously been fully covered.

- I. *American Church Life.* This introductory course is to acquaint the student with organized religion in this country so that he will be prepared to understand and co-operate with the religious bodies which he will find to be his neighbors in the community where he ministers. A brief survey of religious origins in the New World precedes studies of the important denominations by the method of co-operative investigation. Special emphasis is laid on distinctive doctrine, organization, liturgical usage and social program. Mj. Autumn. Professor Lytle.
- II. *Our Catholic Inheritance.* (325 A.D.-1500 A.D.) The development of the Roman system of doctrine and discipline to the culmination of politico-ecclesiastical Christianity in the pontificate of Innocent III, Aquinas' Summa, the Gothic Cathedrals, the Universities, the Franciscan and Flemish Mystics, Dante's Divine Comedy. The cultural values of medieval art and literature are largely stressed. Mj. Winter. Professor Lytle.

- III-a. *Our Protestant Principles.* A continuation of the study of western Christianity through Renaissance Humanism and the Protestant Religion to the end of the Wars of Religion (1648), with special attention to the Erasmian spirit and method in the early Anabaptists, Socinians, Transylvanian Unitarians and the Arminians and Arians of Holland and England. M. Spring. Professor Lyttle.
- III-b. *Religion in the Age of Reason.* A survey of the enlarging vistas of science, colonization, literature, art and philosophy precedes a more definite study of the influence of Cartesian and Lockean rationalism upon orthodox beliefs, resulting in the emergence of rational Christianity, typified by the German Neologists, British Unitarians and the Theophilanthropic movement of the Directory; later in Catholic Modernism. M. Spring. Professor Lyttle.
- IV. *Religious Thought in England in the Nineteenth Century.* The brilliant complex of theological, philosophic and scientific thought in the Victorian Age, including its expression in poetry, fiction, essays, art reforms and social reforms, is analyzed and valued. Mj. Winter. Professor Lyttle.
- V. *The Winning of Religious and Intellectual Freedom.* A conspectus of the age-long struggle for liberty of conscience, secular education, freedom of publication, and scientific experiment among all peoples. The social and economic implications and consequences of this struggle are indicated, and the romance of Liberalism suggested. Mj. Winter. (Not given in 1931.) Professor Lyttle.
- VI. *Transcendental Humanism.* This course consists of a thorough study of William Ellery Channing, Ralph Waldo Emerson and Theodore Parker, concluding with some attention to their influence on American thought. M. Autumn. Professor Lyttle.
- VII. *A Religious Rationale of History.* An introduction to the chief philosophies of history past and present, in the attempt to discover if an optimistic interpretation of the career of Humanity is ration-

ally tenable. (For seniors and students for higher degrees only.) M. Spring. Professor Lyttle.

- VIII. *The History of Universalism.* The development of Universalist thought and organization, and its relation to the Liberal movement in America in the nineteenth century. M. Professor Brigham.

Courses in the University

For courses in the early period of Christianity (to Gregory I); in the detailed history of the Lutheran and Calvinistic churches; in the history and doctrines of the Eastern Orthodox Church; in the history of Christianity in this country (outside New England), students are referred to the courses offered in the Divinity School of the University by Professors Case, McNeill, Pauck, Spinka and Sweet, respectively.

History of Religions

A candidate for the degree of B.D. should, if possible, have taken some work in the Department of Comparative Religion in the Graduate School of the University of Chicago. Those courses of a general character offered in 1931-32 are:

303. *History of Religions, I.* Indo-European Religions. Mj. Winter. Professor A. E. Haydon.

304. *History of Religions, II.* Religions of the Far East. Mj. Spring. Professor Haydon.

331. *History of the Science of Religion.* Mj. Professor Haydon.

341. *The Idea of God in the Great Religions.* Mj. Professor Haydon.

Philosophy and Psychology of Religion

A candidate for the degree of B.D. must have passed with credit Courses I to IV, or give satisfactory evidence, as to any course, that the ground has previously been fully covered.

- I. *The Philosophy of Evolution.* This course presupposes a general knowledge of the outlines of cosmic evolution, geological evolution and organic evolution. Using "Holism and Evolution," by J. C. Smuts, as a

text, it undertakes a critical study of the evolutionary philosophy to be found in such books as Boodin's "Cosmic Evolution," Lloyd Morgan's "Emergent Evolution," Bergson's "Creative Evolution" and Sellars' "Evolutionary Naturalism." With the help of these books it tries to formulate such a philosophical attitude towards reality as seems to be demanded by the new insights of the students of evolution. Mj. Winter. Professor Hutcheon.

- II. *The Psychology of Religion.* Familiarity with Pratt's "Religious Consciousness," James' "Varieties of Religious Experience" and Otto's "The Idea of the Holy" will be expected. The course will consist of lectures and discussion. A thesis will be required. Mj. Autumn. Professor Hutcheon.
- III. *The Philosophy of Religion.* This course ought to be preceded by Philosophy II or its equivalent. It will consist of lectures and discussions. Pringle-Pattison's "Idea of God," Sorley's "Moral Values and the Idea of God," Tuckwell's "Religion and Reality," Ward's "The Realm of Ends" are recommended as books to be read in connection with the course. A thesis will be required. Mj. Winter. Professor Hutcheon.
- IV. *Theology.* This is a continuation of Course III and deals with such modern world-views as have a distinctive bearing on religious and moral idealism, with a view to establishing in the mind of the student not a body of traditional doctrines, but an attitude of moral confidence and religious faith and hope. The course will consist of lectures, discussions, assigned readings and a thesis. Mj. Spring. Professor Hutcheon.
- V. *Idealism as a Philosophy.* This course will undertake a study of such modern interpretations of idealism as those of Hoernlè, May Sinclair, George Adams and Royce. Mj. Professor Hutcheon.

Courses in the Divinity School and Chicago Theological Seminary

S317. *Development of American Religious Thought.* Mj. Winter. Professor A. C. McGiffert, Jr.

S335. *Christianity and Humanism*. Mj. Professor McGiffert.

365. *Religious Aspects of the Theory of Knowledge*. Mj. Autumn. Professor H. N. Wieman.

366. *Religious Aspects of the Theory of Value*. Mj. Autumn. Professor Wieman.

436. *The Conceptions of God in Modern Thought*. Mj. Autumn. Professor E. E. Aubrey.

Social Ethics

A candidate for the degree of B.D. must have passed with credit Courses I and II, or give satisfactory evidence, as to any course, that the ground has previously been fully covered.

- I. *Social Reconstruction*. This course discusses the changes which must be made in mental attitudes, social relations and social institutions in order to lift society nearer to the moral ideal. It deals with such topics as eugenics, the family, education, distributive justice, crime, the treatment of minorities, war and international relations, in such a way as to provide a general survey of the most important issues now before organized society. Mj. Spring. Professor Hutcheon.
- II. *Problems of Personality*. This course deals with the problems of personality suggested by the so-called "new psychology." It aims to introduce students of theology to such a study of human nature as will throw light on the practical problems with which they will meet as pastors in their relations with individuals. It discusses psychological types, the unconscious and its conflicts, repression and sublimation, failures to achieve personality, etc. Mj. Autumn. Professor Hutcheon.
- III. *The History and Philosophy of Education*. This course aims to give such a survey of the history and philosophy of education as will prepare a minister to take an intelligent and helpful interest in the educational undertakings of the community. Mj. Professor Hutcheon.

Courses in the University

Many courses are available, both in the department of Christian Ethics in the Divinity School and in the department of Sociology in the Graduate School. Among them are suggested:

343. *The Development of the Social Consciousness of the American Church.* Mj. Autumn. Professor A. E. Holt.

349. *History of Christian Ethics.* Mj. Professor E. E. Aubrey.

Sociology 351. *The Family.* Mj. Professor E. W. Burgess.

Sociology 373. *Crime and Its Social Treatment.* Mj. Professor Burgess.

Preaching and Parish Administration

A candidate for the degree of B.D. must have passed with credit Preaching I and II and Parish Administration I, or give satisfactory evidence that the ground has previously been fully covered; he must also fulfil creditably the field work requirements.

PREACHING I. *Introduction to Preaching.* Studies of great preachers; sermon composition and delivery. Individual work in English composition or in voice training may be required of those members of the class who, in the judgment of the instructor, are in special need of it; and satisfactory performance of such work is prerequisite to admission to further courses in preaching. Mj. Autumn. Professor Snow.

PREACHING IIa. *Preaching.* Each student prepares four sermons, not previously used, for delivery before the class or for private criticism. Students should have already taken Course I or its equivalent. M. Winter. Professor Snow.

PREACHING IIb. *Preaching.* Continuation of Course IIa. M. Spring. Professor Snow.

PARISH ADMINISTRATION I. *Parish Administration.* The principles and methods of administering a modern church. Mj. Professor Brigham.

Courses in the Divinity School and Chicago Theological Seminary

The Department of Practical Theology in the Divinity School offers a variety of courses in preaching, worship and parish ministry. Among these are:

303. *The Use of the Bible in Preaching*. Mj. Winter. Professor C. W. Gilkey.

312. *The Building of Church Programs*. ½ Mj. Winter. Associate Professor C. T. Holman.

S315. *Christian Worship*. ½ Mj. Winter. Professor A. W. Palmer and Mr. C. M. Smith.

S327. *Types of Religious Experiences and Personality Disorders*. Mj. Autumn. Associate Professor A. T. Boisen.

SPEECH 221. *Fundamentals of Speech*. Mj. for three quarters, Autumn, Winter, Spring. Associate Professor Edwards.

SPEECH 303. *Voice*. Mj. Professor Edwards.

Religious Education

A candidate for the degree of B.D. must have passed with credit Course II, or give satisfactory evidence that the ground has previously been fully covered.

- I. *Church School and Club Organization*. In order to enable the student to approach his field work with maximum profit to himself and the institution to which he is assigned, this course is planned to introduce him to the basic principles and modern technique of church school organization, young people's club leadership, the planning of a recreational and dramatic program for the church year, etc. It is essential for those engaged in field work. The instruction is given in weekly conference sessions. No academic credit. Autumn. Professor Lyttle.
- II. *Principles and Methods of Teaching in the Church School*. The development of the child is studied from kindergarten to the senior grade, with special emphasis upon the ethical and religious aspects of his changing experience, and the problems of adjustment which the church school should assist him to meet and solve successfully. Methods of teaching are explained and discussed, and a special curriculum, closely graded, is prepared by each student. Reference is made to the works of Thorndike, Kilpatrick, Bower, Betts, Neumann, Charters and other authorities in religious and moral education. The course should be taken in the first year if possible. The problems of adolescence and their solution will be the focus of attention for 1932. M. Spring. Professor Lyttle.

Courses in the Divinity School and Chicago Theological Seminary

A student specializing in religious education will find a wide variety of courses offered. Among the courses are:

240. *The Principles of Religious Education.* Mj. Autumn. Professor W. C. Bower.

365. *Religious Education of the Adolescent.* Mj. Winter. Associate Professor E. J. Chave.

S340. *Introductory Case Studies in Religious Education.* Mj. Autumn. Assistant Professor Clara E. Powell and Mr. W. M. Alderton.

S343. *Organization of Religious Education.* Mj. Spring. Professor Powell.

Religion and Art

Courses in music as related to worship are offered by the Organist of the School. The Organist is also available for the help of those who feel themselves in need of improvement in sight-singing and the reading of hymns. This work will be carried on privately by arrangement with the Organist.

- I. *Historical Survey.* The development of music in the Christian churches, from its rise in the early church. M. Autumn. Mr. Sanders.
- II. *Appreciation.* Discussion of musical materials for the modern service. Comparison of styles. This course deals briefly also with practical considerations relating to music in the Liberal church. M. Winter. Mr. Sanders.
- III. *Hymnology.* The history and appreciation of hymn tunes. Classification. Criticism. M. Spring. Mr. Sanders.

Courses in the Divinity School and Chicago Theological Seminary

Among courses suggested, the first-named is given by a trustee of the Meadville Theological School.

S335. *Religion and the Arts.* Mj. Spring. The Reverend Von Ogden Vogt.

S333. *Religious Drama.* Mj. Autumn. Professor Fred Eastman.



Main entrance on Fifty-seventh Street

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ANNOUNCEMENT, 1931-1932

Term Expires January, 1935

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HENRY R. SCOTT, A.B., LL.B., 50 Congress Street, Room 830,
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JOHN F. STEPHAN, D.D.S., 1034 Keith Building, Cleveland, Ohio.

Term Expires January, 1936

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In addition to the endowments indicated by the names of the chairs, instruction in the School is supported by the Robert Collyer Endowment "to strengthen and fructify the teaching," and by the Robert Collyer Endowment for President's Chair.

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*This chair is made available by the co-operation of Ryder Divinity School and Lombard College.

Non-Resident Lecturers

Spring Quarter, 1930, to Winter Quarter, 1931, Inclusive

On the Ballou Foundation

THE REV. GEORGE R. DODSON, Ph.D., D.D.
St. Louis, Missouri.

Commencement Address, 1930.
"Values and the Minister."

THE REV. EDGAR SWAN WIERS, D.D.
Montclair, New Jersey.
Baccalaureate Sermon, 1930.

THE REV. WILLIAM WALLACE FENN, D.D.
Harvard University, Cambridge, Massachusetts.
Address of Dedication, Academic Building.
"Why Have a Theological School?"

KALIDAS NAG, M.A., D.Litt.
University of Calcutta, India.
"Evolution of Hindu Social Literature."

At School Conferences

THE REV. DILWORTH LUPTON
Cleveland, Ohio.

THE REV. PRESTON BRADLEY, D.C.L.
Chicago.

THE REV. JOHN H. DIETRICH
Minneapolis, Minnesota.
Three lectures.

THE REV. THEODORE G. SOARES, Ph.D.
Pasadena, California.

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President Emeritus, Western Reserve University, Cleveland, Ohio.

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Detroit, Michigan.

THE REV. GEORGE CROSWELL CRESSEY, D.D.
Geneseo, Illinois.
Two lectures on "The Preparation and Delivery of the Unwritten Sermon or Address."

THE REV. JOHN HOWLAND LATHROP, D.D.
New York City.

PRESIDENT AÄGE MOLLER
Ashland College, Michigan.

THE REV. GEORGE F. PATTERSON, D.D.
Administrative Vice-President, American Unitarian Association, Boston, Massachusetts.

THE REV. FREDERICK M. ELIOT
St. Paul, Minnesota.
Three lectures.

THE REV. GEORGE S. COOKE
Urbana, Illinois.

THE REV. REINHOLD NEIBUHR, D.D.
Union Theological Seminary, New York City.

THE REV. LOUIS C. CORNISH, D.D.
President, American Unitarian Association, Boston, Massachusetts.

PERCY W. GARDNER, Esq.
President, Unitarian Laymen's League, Boston, Massachusetts.

THE REV. BERNARD I. BELL, D.D.
Warden, St. Stephens College, Columbia University, New York.

The Meadville Alumni Association

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THE REV. CARL G. HORST, East Bridgewater, Massachusetts.

THE OFFICERS, *ex-officio*.

Annual meeting in Boston in May.

Western Section of the Alumni Association

Chairman—THE REV. EDWIN H. WILSON, 549 Kenwood Avenue, Dayton, Ohio.

Secretary-Treasurer—THE REV. ROBERT D. RICHARDSON, 1112 High Street, Keokuk, Iowa.

Annual meeting in Chicago at Commencement season.

Students

Summer Quarter, 1930, to Spring Quarter, 1931, inclusive

The letters "s" and "a," following a name, indicate residence during the Summer and Autumn quarters, 1930; the letters "w" and "sp" indicate residence during the Winter and Spring quarters of 1931.

Graduates of Colleges and Universities

Candidates for the Degree of Master of Theological Science

- GYSAN, WILLIAM HERMAN, sp.....Kalamazoo, Michigan
A.B., Capitol University, 1912; A.M., Ohio State University, 1916;
Graduate, Columbus Theological Seminary, 1915.
- HNÍK, FRANK M., a.w.sp.....Prague, Czechoslovakia
Ph.D., Masaryk University, Brno, Czechoslovakia, 1927; Graduate,
Theological College of Czechoslovak Church, Prague, 1930.

Candidates for the Degree of Bachelor of Divinity

- ANDERSON, WILHELM, s.a.w.sp.....Chicago
Ph.B., U. of C., 1929; A.M., U. of C., 1930.
- CSIFÓ, LÁSZLÓ NAGY, a.w.sp.....Koložsvár, Transylvania
Graduate, Unitarian Theological College, Koložsvár, 1928.
- DAHIR, JAMES WILLIAM, a.w.sp.....Barrington, Illinois
Ph.B., U. of C., 1929.
- GLASS, ELIZABETH SHERMAN, a.w.sp...New London, Connecticut
A.B., Connecticut College for Women, 1930.
- GRIMWADE, ERIC ILLINGWORTH, s.a.w.sp.....Chicago
Ph.B., U. of C., 1930.
- HABERLY, CHARLES EDWARD, w.sp...Washington, Pennsylvania
A.B., Washington & Jefferson College, 1927; Western Theological
Seminary, Pittsburgh, 1927-1929.
- HALL, RICHARD, a.w.sp.....Chicago
Ph.B., U. of C., 1930.
- HOAGLAND, ROBERT SAMUEL, a.w.sp.....St. Marys, Ohio
A.B., St. Olaf College, 1928.
- MOORE, ARTHUR NEWELL, a.w.sp....Cambridge, Massachusetts
A.B., Harvard University, 1923; A.M., Harvard University, 1925.
- NEWMAN, HERMAN ANDREW, w.sp.....Cincinnati, Ohio
A.B., University of Cincinnati, 1929.

THE MEADVILLE JOURNAL

- STEELE, WAYNE HOBART, w.sp.....Chillicothe, Ohio
A.B., Oberlin College, 1922.
- SUTHERLAND, EUGENE WEEKS, s.a.w.sp....Burlingame, Kansas
A.B., University of Kansas, 1928.
- SWANSON, HARVEY, a.w.sp.....St. Louis, Missouri
A.B., Washington University, 1927.
- THOMPSON, DONALD ALEXANDER, a.w.sp.....
.....Dighton, Massachusetts
A.B., Tufts College, 1926; Harvard Theological School, 1928-1929.
- WAHL, MILTON JOHN, w.sp.....Chicago
Ph.B., Shurtleff College, 1925; U. of C., 1926-1927; 1929-1930.
- WALEN, GEORG MAXWELL, a.w.sp.....Legrand, Iowa
A.B., University of Minnesota, 1927.

Secondary Registration

- *MINOR, WILLIAM SHERMAN, s.a.w.sp..Claysville, Pennsylvania
A.B., Washington & Jefferson College, 1924.

Course for Parish Workers

A student enrolled in this course is also candidate for the degree of Master of Arts in Religious Education, U. of C.

- ANDERSON, MARY GENEVE, a.w.sp.....Galesburg, Illinois
A.B., Lombard College, 1929.

Unclassified Students

- KHANDWALA, TULJARAM CHUNILAL.....Bombay, India
L.M.S., Bombay University, Bombay, India.
- MANNING, FRANK JEROME, w.sp.....Newark, New Jersey
- PRONSKUS, JOSEPH, a.w.sp.....Kaunas, Lithuania
- PUGLISI, RENATO SCIONTI, a.....Rome, Italy

Undergraduates

These students study, under supervision of the Meadville Faculty, as undergraduates in the University of Chicago, in preparation for admission to the School. The numerals under which the names are recorded indicate the years in which bachelor's degrees are expected to be awarded.

1931

- NENNINGER, JOHN R., a.w.sp.....Cincinnati, Ohio

1932

- ETTINGER, MANFORD FRANK, w.....Chicago

1933

- POSTLER, GUSTAVE DUDLEY, a.w.sp...San Francisco, California

*Primary registration, Divinity School, U. of C.

ANNOUNCEMENT, 1931-1932

In Residence, University Summer Quarter, 1930

THE REV. WALTON E. COLE.....	Chicago
ARTHUR W. OLSEN.....	
.....	Tufts School of Religion, Dorchester, Massachusetts
THE REV. CARLYLE SUMMERBELL, D.D.....	
.....	Roslindale, Massachusetts

Summary

Graduate students of theology.....	18
Unclassified students of theology.....	4
Theological students	22
Course for Parish Workers.....	1
Undergraduates	3
Secondary registration	1
In residence, Summer Quarter only.....	3
Total registration, 1930-1931.....	30

Awards

Eighty-sixth Commencement, June 10, 1930

Doctor of Divinity, *honoris causa*

THE REV. GEORGE ROWLAND DODSON, A.M., Ph.D.
Church of the Unity, St. Louis, Missouri; Professor of
Philosophy, Washington University.

THE REV. EDGAR SWAN WIERS, A.M., B.D.
Unity Church, Montclair, New Jersey.

Master of Theological Science

GÉZA LÖRINCZI, B.D.

Thesis: "The Gospel of John as Outer and Inner History."

DANIEL SANDS, A.B., B.D.

Thesis: "The History of a Slum Area."

Bachelor of Divinity

JOHN GODFREY MACKINNON, B.Sc., A.M.

Thesis: "The Theological Position of the Contemporary
Pulpit."

MELVIN LOUIS WELKE, Ph.B., of the Class of 1929.

Thesis: "The Provenance of Humanism within the Uni-
tarian Movement."

ROBERT C WITHINGTON, B.B.A.

Thesis: "Visual Education as an Aid in the Church School."

Prizes

The Sarah H. Prosser Prize for excellence in Pastoral Theology.

EUGENE WEEKS SUTHERLAND, A.B.

The Robert C. Billings Prize for the attainment of the highest
rank in the work of the year by a member of the Senior
Class.

ROBERT C WITHINGTON, B.B.A.

The Robert C. Billings Prizes for students excelling during the
year in preaching.

HARVEY SWANSON, A.B.

GEORG MAXWELL WALEN, A.B.

The New Building

The new building of the Meadville Theological School, the gift of friends in all parts of the United States and in Canada, was dedicated on February 2, 1931. The first spade of earth for this building was turned by Dr. Franklin C. Southworth, President-Emeritus, on October 17, 1929, during the hour preceding the induction of his successor to office. On the same afternoon occurred the laying of the cornerstone of the First Unitarian Church of Chicago, on an opposite corner, work on the church having begun during the previous summer. These happenings, of prime significance to the four corners of Woodlawn avenue and Fifty-seventh street, Chicago, took place during the Biennial Conference of the American Unitarian Association, which was held in Chicago at this time.

Although the first spade of earth for the School building was turned during the Fall of 1929, ground was not broken until early Spring of 1930. The cornerstone was laid with appropriate ceremonies by the Reverend Robert S. Loring of Milwaukee, Vice-Chairman of the Board of Trustees, on April 29, 1930. Work was pressed by the contractors, Hegeman-Harris Company, as rapidly as possible to its conclusion, and by the end of the year the building, except for certain unimportant interior details, was completed and turned over to the School. The stacks were ready a little earlier than the other parts, and during the Christmas holidays the work of moving the books out of storage, all of which was done by the students under the direction of the Assistant Librarian, was begun. By happy chance and not by design, the Church was finished at practically the same time as the School building, and was dedicated on the day preceding the School dedication. Professor William Wallace Fenn of the Theological School in Harvard University preached the dedication sermon at the Church and delivered the dedication address at the School. Professor Fenn was minister of the First Unitarian Church in the year 1901, when the Hull Memorial Chapel, now a transept of the Church and used

as the Meadville chapel, was dedicated; and from that Church he was called to Harvard, to become Professor of Theology and later Dean of the Faculty of the Harvard Divinity School. Because of his association with the Church and with theological education, his presence at both these events was significant.

The close relationship of the Church and the School has been indicated by the architect, Denison Bingham Hull, in the style of the two buildings. The style of the Church is Gothic, that style being not only the choice of the minister and people, but made necessary by the design of Hull Memorial Chapel, which is incorporated in the new structure. The style of the School building is also Gothic, not only to tie it up with the Church, but to conform with the University buildings in the nearby campus, all of which are Gothic. The striking feature of the University architecture is its towers. The most imposing of the towers, those of the University Chapel (designed by Bertram Goodhue), and of the Chicago Theological Seminary, are both on Woodlawn avenue, very near the School. In a little forest of towers the graceful spire of the Unitarian Church, which rises almost to the height of the University Chapel tower, has unusual distinction.

The immediate neighborhood of the School is marked by the considerable number of churches and chapels. Within five minutes' walk one may visit no less than eight, all of them architecturally interesting. These include the University Chapel, in scale a cathedral; the little Thorndike Hilton Memorial Chapel of the Chicago Theological Seminary, noted for its glass; the Graham Taylor Hall of the same institution, called a hall, but, with its chancel and rood beam, really a chapel; the Joseph Bond Chapel of the University of Chicago Divinity School; the University Church of the Disciples of Christ and the little chapel of the Disciples Divinity House, recently dedicated; the Unitarian Church and the Hull Memorial Chapel.

The Meadville building, although it was planned to harmonize with the character of the University region and with the Unitarian Church, is so designed as to show clearly that it houses a separate institution. The style of the Church is in

general early Gothic; the University buildings are almost all of English Gothic of the Tudor period; the design of the Meadville School varies from both in that it conforms to the somewhat later period known as the Jacobean. The use of a split-face stone also differentiates it from the University buildings, but harmonizes it with the Unitarian Church, built of the same stone. Thus these two buildings, diagonally across the corner from each other, are in harmony and yet, because of the considerable variation in style, are indicated as belonging to separate organizations.

In the plan of the Meadville building, moreover, an attempt has been made not only to suit the practical needs of the School, but to express its spirit as well. "One who looks over the building," writes the architect, "will not be conscious of the contemporary trend toward modernism. A student of architectural style, however, will detect an endeavor to avoid reproduction of details. There has been rather an attempt to take precedent and use it over in a fresh way, making occasional mixtures of style, but with the greatest care to avoid discrepancies in scale and character. The style of the building, like the school itself, has its roots in the past, but its eyes toward the future."

The interior façade, unlike the façades on Woodlawn avenue and Fifty-seventh street, is not of stone, but is of stone and warm red brick, and seems to prophesy a quadrangle. This façade is now hidden by Channing House, which adjoins the building, but it is hoped that later Channing House will be moved away, and that the southern exposure of the new building will face a sunny court. By the removal of Channing House, room will be gained to add to the present building three units, consisting of dormitories and refectory. The plan, when carried out, will give an entrance to the Meadville quadrangle from Woodlawn avenue, by an archway under a low tower. When the new buildings are erected, the School will have a group which for quiet and charm will be unexcelled in the neighborhood. The architectural scheme, bringing living and working quarters in close proximity, will emphasize a significant educational feature of the institution, the close relationship between



Entrance on the proposed quadrangle

students and faculty and among the students themselves. The three new units, it might be stated in passing, would give opportunity for effective memorial gifts. Probably they could be erected for \$50,000 or less apiece.

The Meadville building has been constructed of the best materials and workmanship, with the idea that in the stable environment of a great university it will not be replaced but used and treasured by many generations. The same care has been put into the details of its finish and furnishings as has gone into its construction. This attention to detail is not only an important element in its beauty, but means a minimum expense in upkeep.

Because of the heavy traffic on Woodlawn avenue and Fifty-seventh street, the rooms demanding quiet have been placed, so far as possible, on the other, less prominent side. The whole frontage of the building on Woodlawn avenue is devoted to the stacks, and this section of the building is a little higher than the rest, to accommodate seven stages, beginning in the base-

ment. The stacks have a maximum capacity of 100,000 volumes. The present Meadville library consists of a little more than 50,000 volumes, using up about half the available space. For pamphlets, file cabinets have been substituted for some of the stacks on the seventh tier. On the fourth tier there are two enclosed sections for rare editions and other treasures. Off the stacks in the basement is a large workroom equipped for receiving and shipping books, and for repairing them. An elevator to accommodate a passenger and a book truck runs through the center of the stacks.

On the second floor of the building, on a level with the fourth tier of stacks, is a large reading room, running the width of the building, with windows north and south. This handsome room is paneled in black walnut, and its furniture is of the same wood. Through the middle of the room, cutting it into two parts, is a long table for current periodicals. Two comfortable wing chairs stand by the fireplace, for browsing; near them is a table for serious work. On the other side of the room are another table and the charging desk. The chairs are comfortable wooden chairs of the tavern type. Reference books, new books and reserved books line the walls. Off the reading room are the librarian's office and the catalogue room. Through the catalogue room there is free access for all students to the stacks. Students, having looked up their books in the catalogues, go to the shelves for them. Those desiring to study in the stacks are assigned tables there, for there are no less than twenty of these, placed near the windows, with shelf room for the books with which students are working.

Almost as soon as the books had been taken from their temporary quarters in Channing House and out of storage (the labor of six weeks), the recataloguing of the Meadville library began. This is being carried on under the direction of an expert cataloguer, and is expected to take three years or more. The method is being changed from the Dewey to the Library of Congress System, thus conforming to the practice in the other libraries of the neighborhood. The change involves reclassification. When the work is done, the library will be more



A corner of the Library reading room

available than before for scholars, graduate students and others from the University, who have already begun to consult it. The collection is rich in material dealing with liberal religious history and thought, and it will continue to specialize in this field. This specialization is recognized by the University and its library will make no attempt to duplicate what Meadville is doing. As time goes on the co-operation already existing between Meadville and the other libraries of the neighborhood will doubtless be extended.

A new feature of the Meadville library which the opening of the new building has made possible is the circulating department. This is supported by the Brookes Fund, given in 1854 by Joshua Brookes of New York City. In the letter transmitting his gift Mr. Brookes wrote: "When I have reflected upon the different branches that the institution over which you preside can be beneficial to Liberal Christianity, I have thought that ministers in the West have few sources of improvement after they have left you, except they have the means of BOOKS, those aids to thought." He provided that the money should be

used to improve the libraries of ministers by loan or gift of books and to aid associations and parishes in forming libraries for the benefit of ministers. The circulating library has been thrown open to Unitarian and Universalist ministers of the Middle West, and will be extended as its need and usefulness become apparent.

On the first floor of the building the most important feature is a large common room. This room is at the east end of the building, where it is expected that a dormitory and refectory will be added. It is so planned that it can be physically connected with these units, and will be the common room in general use by the students. It is paneled to the ceiling in oak, with a monumental stone fireplace facing the entrance doors. It is furnished in harmonious colors for the purpose for which it was intended. By the addition of folding chairs it can be used for lectures, and when filled it will accommodate a hundred people.

On the walls of the common room hang the portraits of the Founder, Harm Jan Huidekoper, and of the first, third and fourth presidents of the School, Rufus Phineas Stebbins, 1844-1856, Abiel Abbot Livermore, 1863-1890, and George Lovell Cary, 1891-1902. These portraits were brought from Meadville, where they adorned the walls of the common room in Hunnewell Hall. Under the portrait of Harm Jan Huidekoper is an old pewter plaque with the Huidekoper arms and name, a recent gift to the School by Colonel Frederic L. Huidekoper, now in Gstaad, Switzerland. The only portrait which the School possesses of Oliver Stearns, President of the School from 1856 to 1863, and later Dean of Harvard Divinity School, is a crayon. It is hoped that a suitable portrait can be made from this crayon, and hung with those of the other presidents.

On the first floor also are the President's room and the offices of administration. The President's room, which faces south, like the common room is handsomely paneled in oak. The ground behind the shields under the cornice of the paneling, running about the room, is touched up with blue, bringing out boldly the letter "M," formed by the shape of the bottom part

of the shield. The room is fitted both for the President's room and for faculty and board meetings. The furniture consists of a long mahogany table, at one end of which the President works, and suitable mahogany chairs. By the fireplace are a sofa and a large wing chair. In one of the walls a bookcase and cupboards are built.

On the second floor, in addition to the library reading room, are two well-lighted classrooms, paneled in basswood, with blackboards framed with the same wood. Over these two rooms, on the third floor, are two other classrooms of different size and shape. The larger of these is fitted for the use of stereopticon, and the smaller with a long table and comfortable chairs for seminar meetings.

Facing south on the third floor are two studies for professors. These rooms are paneled in oak, and one of them has a fireplace. Bookcases are built into the walls. Opposite the studies are three offices, also suitable for studies, one of them being used for that purpose. Another has been lent for the time being to the midwestern representative of the "Study of Theological Education in the United States and Canada", now being undertaken under the auspices of The Conference of Theological Seminaries in co-operation with The Institute of Social and Religious Research. The third office is a field work room. Bookcases are filled with books for Church School work, and there is a table inviting to study.

There are two stairways in the building. The principal hallway, at the eastern end, has a floor of stone flagging, walls of Roman travertine and a stairway of marble with heavy oak balustrade and newels. The western stairway is somewhat more simple, having wrought iron balustrade and rough plaster walls. There are two entrances to the building on Fifty-seventh street, and two, of almost equal dignity, on the opposite side leading to the proposed quadrangle.

The main stairway is named, by vote of the Board of Trustees, the Southworth Stairway, in honor of Franklin Chester Southworth, President of the School from 1902 until 1929. The inscription which is carved in the wall describes him as "leader

in the education of Unitarian ministers in Meadville, Pennsylvania, for more than a quarter of a century. His far-seeing vision and unremitting labor resulted in the establishment of the School in Chicago in the year 1926." All the important rooms in the building are memorials to distinguished ministers and laymen.

In practical ways the building is as carefully designed and as worthily executed as in its more showy features. It is heated by oil with automatic burner of the best type. There is space in the boiler room for duplication of the heating plant, to take care of the later units of the quadrangle. In the basement there is also a small kitchenette, for serving teas and refreshments in the common room. There are two large dressing rooms, fully equipped, for men and women.

Offices, studies, etc. are connected by inter-communicating house telephones, reducing the expense of telephone service to a minimum. Signals for opening and closing of classes are regulated by a Telechron program clock. These signals are not made by loud buzzers or jangling gongs, but by the musical notes of chimes.

Life in the new building begins at eight o'clock in the morning, when the first class of the day is held. The library is opened at half past eight, and closed at half past twelve, in time for luncheon. The library is opened again and classes are resumed at half past one. The library reading room is open for two hours during the evening, after which, as is customary in similar institutions, students may take reserved books to their rooms.

The two other school buildings, where, under crowded conditions, all the activities of the School were formerly carried on, have, since the opening of the new building, been better adapted to their special purposes. In Meadville House, the men's hall, a sunporch, once pressed into service as a classroom, now gives additional space to an overcrowded dining room. A room, separated from the common room by double doors, which was used for the President's office, has been thrown into the common room, the two together making larger and pleasanter living quarters. The secretary's office has become an office and

reception room for the hostess. In Channing House the main floor, which was used temporarily for library purposes, has been converted into an apartment for one of the members of the faculty, with one room reserved as a reception room for women students, who have their rooms in this building. In this building also are the hostess's room, and a guest suite of two spacious rooms, frequently occupied by School visitors.

Service of Dedication

Academic Building, Meadville Theological School

Monday, February second, 1931, 4:30 P. M.

Prelude *Invocation, Dubois*
ROBERT L. SANDERS, F.A.A.R., Organist

Processional *Crusader's Hymn, Traditional*
Invocation

RICHARD W. SEEBODE, B.D., Louisville, Kentucky
Hymn *Tune: Italian Hymn*

O Fount of Being's sea,
Forever flowing free,
The One in all—
Thou whom no eye e'er saw,
Indwelling Love and Law,
To thee we suppliant draw,
On Thee we call.

Thine image may we own
In Man, creation's crown,
These temples, thine;
Holy our calling be
From bonds of wrong to free
And bring the liberty
Of life divine.

Be consecrate to Truth
In manhood as in youth
Our growing powers;
That we may read thy thought
Nature and Life inwrought,
Thy wisdom high be taught
And make it ours.

Thy presence still abide
Within these walls to guide,
Inspire and bless;
Thou who are strong to heal,
The Christ-like way reveal,
And in each spirit seal
Thy tenderness.

—*Frederick L. Hosmer.*

Address

FRANKLIN C. SOUTHWORTH, D.D., LL.D., President Emeritus

Act of Dedication, read responsively with those present by

SYDNEY B. SNOW, D.D., President

Four score and seven years ago, in what was then the West of settled America, the MEADVILLE THEOLOGICAL SCHOOL, without lands or buildings or endowments, met in the home of Alfred Huidekoper in Meadville, Pennsylvania, for the first session of an unbroken series of academic years. Now, half a thousand miles westward of that spot, the School assembles to dedicate, with thanksgiving and prayer, the first building erected in its new location.

In gratitude to the Founders, men and women who gave of themselves and of their goods to establish this School in a frontier land, that the pioneers might have leadership in things of the spirit as well as in things of the body,

We dedicate this House.

In gratitude to those who came after, teachers, trustees and benefactors, who continued the work of the Founders and gave means for its extension, leading the School step by step to wider vision and broader accomplishments,

We dedicate this House.

To the memory of those, now dead, who, nurtured in this School, consecrated their lives to service and whose names are a sweet savour in the places where they walked and worked,

We dedicate this House.

In honor of those, now living, children of the same mother, who serve

their fellows in the ministry of religion today, both carrying on and helping to remake a noble tradition,

We dedicate this House.

In gratitude to the great company of friends of the School, whose gifts have raised this building for a purpose which they cherish,

We dedicate the fruit of their giving and pledge ourselves to its worthy use.

Remembering those in whose honor allotted portions of the building have been given,

We dedicate such parts of the House as bear their names.

The Act of Dedication will continue, the faculty and students of the School making response.

To learning, to its acquisition and transmission; to patient research and creative imagination; to sound scholarship and eager discipleship; to the quickening art of the teacher and the stirring impulse of the preacher; to those who light the torch and to those who carry it on, in the never-ending search for Truth,

We dedicate this House.

To religion, man's faith in the reality of things not seen, man's quest for truth, goodness and beauty, and man's spiritual union with the infinite God,

We dedicate this House.

To love of humankind, to trust in its high destiny, and to persistent striving for human good,

We, who have dedicated our lives to service, *dedicate this House.* We pledge our loyalty to the ideals for which the School stands, that we may be worthy of those who have gone before, and may build well for those who come after us. *Amen.*

Prayer of Dedication

LOUIS C. CORNISH, D.D.

President of the American Unitarian Association

Hymn *Tune: Angelus*

The outward temple stands complete, The inspirations of the past,
Fulfillment of our long desire; The fellowships of kindred aim,
And while our hearts responsive beat The treasured members that hold
We light anew our altar fire fast,
The vanished whom we silent name.

Yet neither wholly new nor strange
Can seem this house to which we And now with forward faith and
come; cheer,
So much we bring that knows not To life made daily more divine
change To all that brings the Vision near
To give these walls the touch of We dedicate the new-built shine.
home.

And thou in whom we live and move,
In whom our being rooted stands,
Breathe in our hearts thy living love,
And crown the labor of our hands.

—Frederick L. Hosmer.

Benediction

FRANK S. C. WICKS, D.D., Indianapolis

Recessional, the people remaining in their places until the

Postlude *Te Deum, Buck*

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Meadville, Pennsylvania, 1844-1926.

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THE MEADVILLE THEOLOGICAL SCHOOL

5701 Woodlawn Avenue, Chicago

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